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Fourth Chapter, in which it is related how the common folk left their sons in the young men's house, and what customs existed there in the young men's house, so that all were trained and reared.[1]

When a boy was born, then they placed him in the priests' house or the young men's house. That is to say [the parents] promised [the child], gave him as a gift, and brought him as an offering to the temple of the priests' house in order that [the boy] become a priest, or a young [warrior].

If he entered the young men's house, [the parents] promised him to it; they prepared drink and food. They summoned, assembled, and addressed the leaders of the young men. They who had sons [then] prayed. They said:

"Our lord, savior and protector of all, hath been pleased to place you here. For here you know and are told that our lord hath given [us one like] a precious stone, a quetzal feather. For a child hath come down [to us. Perhaps] he will have that which he hath need of that he may mature. Already he [is like] a jewel. Shall we perchance lay in his hand a spindle and a weaving stick? [For] he is yours; he is your child, your son.

"It is by your grace that we place him [among] your beloved sons, that you may rear, and train, and make of him a brave man of war, raising him to serve our mother and our father, Tlalticutli and Tonatiuh.

"And now to him we dedicate [the boy]—to the shadow and the wind, the lord, the young [god], Yaotzin, Titlacauan, Tezcatlipoca.[2] Perchance our lord may sustain him a little.

"We leave him [with you that] he may become a young [warrior]; that he may dwell there in the house of penances, of weeping, of tears—the young

Ixic xiuj capitulo: vncā mjtoa, in quenjn macehualtin, qujmonocaoaia in inpilhoan yn vmpa telpuchcali, yoan in quenjn tlamanja vmpa telpuchcali in juh nencaltilnia neopacoaloa.

In iquac otlacat piltontli njnā caquja yn calnecac, in anoço telpuchcali, quitoznequi, quinetoltia, vmpa quivenchioa, quivenmana in teupan in calmecac inic tlamacazquj ie, yn anoço telpuchtli.

Inda telpuchcalh caquja, qujnetoltia quicēcaoa, in ati in tlaqualli, qujnnoeza quincentlalia, quintlatlauhtia in telpuchtlatoque, tlatlatlauhtia in piloque. Quinoa,

Ca njcan anechoclmotlalilia in totecujo in tloque nauaque. A ca njcan anquimocuilia anquimocaquitia, ca oquimonacavili in totecujo ce cuicatl quetzalli, a, onecavi piltzintli, aviz nelle ixcan motetzcaoltisnequj, ie peioctzintli, cujx malacatl tzotzopaztli, ymac tictequilisque, ca amaxcatzin, ca amoconetzin, ca amopiltzin,

amocuexantzin, amomamalhuaztzinco tocontlalia ca amopilhoantzitzin, ca itlacaxcaltia, ca antlacaxopaxa, ca anquanhchioa, amocolochioa, anquitlacaxopevilia, in tonan in toca in tlaltecutli tonatiuh.

auh in ixcan ca ivic tiquitoa in iovalli in chocat in tlacatl in telpuchtli in iaetzin in titlacaoan in Tezcatlipoca, ąço achitzin quimotoctilia in ichoxtzin tonacujo,

ticcaoa telpuchtzi, vmpa nemit in tlamacoxalizcali, yn chaquincali, yn jiaiocali, in telpuchcali, in vncā

1. Durán (op. cit., p. 74) prepared the young men for war. Discipline was less severe than in the schools and education less intensive. Torquemada (op. cit., pp. 220-21) indicates a certain measure of laxity.

Clavigero (loc. cit.) and Torquemada (op. cit., p. 471) agree that girls were raised in seclusion and had no contact with boys or men. They slept and they were not only under the supervision of old women. They were taught how to address their elders with respect. Specifically, Clavigero mentions temple duties (sweeping, offering of incense three times during the night, preparing food for the idols); weaving and other womanly arts; and general preparation for marriage. Torquemada enumerates some of the punishments for misbehavior.

2. Tezcatlipoca was the patron of the telpuchcalli and the education of warriors (Cline, op. cit., p. 27). Cf. also Torquemada, op. cit., pp. 220-21.

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men's house, where live and are formed the brave men of war; where they pour forth prayers and praises for our lord.[3]

"And there he instructeth them and giveth them gifts; there he showeth them his compassion. The [reward of] the soldier, the warrior,[4] he giveth those who weep and suffer. From there our lord causeth them to come forth. They guard and protect [those who] rule[5] [us, there] in the house of learning of him our lord.

"And perchance for us who weep and are in anguish, perchance, if it be our reward and our lot, he may [grow in] perception and ripen. Perchance this may not be—O unhappy we, unfortunate old men and women.

"Or you may indeed receive and take him; let him follow; let him learn where the sons of others wax strong and grow—those orphans of luckless leaders in war."

And behold how [the others] answered and replied. They said:

"Lo, put your hearts at rest, for here we have heard [on behalf of] our lord, the master, the young [god], the shadow and wind, Yaotzin. For it is to him that you pray and to whom you call; it is to him that you offer your jewel, your quetzal feather, the flesh of your flesh. For it is our office only to take and accept what you offer our lord. We have only listened [for him].

"What may our lord wish and require of your jewel, your quetzal feather? Truly, we who are afflicted, who are vassals, we speak in darkness. Our lord, savior and protector of all, Piltzintli, knoweth in what wise [your son] hath been begotten and instructed in the place of darkness [before all time] —what he was girt with and what he brought forth when he was born; and what his day sign is; and finally on [what day sign] he hath been bathed [in baptism]; and what the lot and reward of the child [will be].

"Verily is it said that we, his servants, may only imagine [these things. But] not out of nothing do they later come to pass on earth. For we come brought

ioli tlacati in quauhtin in occlo in vacan inxillan, injoucatili mixnaiaooan in totecujo.

auh yn vncan motexiximachilia in vncan motetlamaxaquilia, in vncan motzicnoittilia in quappetlatl, in occlopetlatl quinmomaquilia in chocani, in tlaocoiani, in vncā quimoquixtilia in ichoatzin tō.[6] in petlatl, yn icpalli quipachoa in quipia, in itlaximachoan ichoatzin totecujo.

auh injn cujx tichocanj, cujx titlaocoianj, cujx itla tolvil, tomaceual, cujx tlachiaz, muzcalix? acaçomo, omuchiuh ototlavelilitic in ticnovevetque, in ticnoilamatque,

manoço neilli xjcmocelilica, manoço xiquilmanilica, ma quimontoca ma quimonmati yn itzcaltilo, in oapoalo, in tepilhoan, auh ie ichoantin in jcnotepilhoan, in jcnoquauhtin yn jcnoocelo.

Auh itzatquj injc quicuepaia tlatolli, injc tlananquiliaia quitoaia.

O tla cauhquj in amoiollotzin, a ca nican tictotlacaquililia in totecujo, in tlacatl in telpuchtli in ioalli in checatl in iavtzin, a, ca ichoatzin in anquimotlatlauhtilia, in anquimonochilia ca ichoatl yn anquimomaquilia in amocoxquj in amoquetzal, in amotlatlacatilil, ca çan tequjtl ticcuj, ticcana yn anquimomaquilia in totecujo, ca çan tictotlacaquililia,

quen ie quimonequiltitica. auh quen quimonequjlilitica in ichoatzin totecujo, in amocoxquj, in amoquetzal, ha nelli mach in tinenlamati in timacchoalti, hadaiooaian in tlalaoa, quen ic quimomachililitica in totecujo, in tloque nooque, in piltzintli, qiz chichinalec, quen naoatiloc, in iooaian, tle ic apanaloc, tleh quioalitequjtia, yn iquac motlacatilli: auh tle iooal, auh iequene tle ypan malti tle yn imaceual in piltzintli, tle yn jlhujl,

ha nelli mach, in ticnocnpiquilia in timacchoalti, cuix no haca quja tlatlcpac machichioaz, ha njmā

3. Semillas, *descendiente sobresaliente*. In Lib. VI of the *Florentine Codex*, fo. 288, the phrase *semillas sobresalientes* equals in explanation, all corresponding Spanish text in Sahagún, Bibliotheca cit., p. 347. Cf. also *vergonzoso* and *vergonzosa* in Simeón, *op. cit.* Later in the present chapter the passage *dellos descendiera sobresaliente varones*; and it is perhaps permissible to take the two passages as similar. *Juicamatl* [*tzatzamatl*] might have been translated, *los Cinco*, VII.

4. *Cavalgandael, guapgandael*. Cf. Lib. VI, fo. 288 v. Corresponding Spanish text in Sahagún, *op. cit.*, p. 346, reads: ". . . *hay soldados y hombres valientes de guerra, que varoniles son en defendellos.*"

5. *Pedel, bedell*. Cf. Andrés de Olmos, *Grammaire de la langue mexicaine* (Paris: Imprimerie Nationale, 1875) pp. 214, 221; Simeón, *op. cit.*, p. 332; Simeón, *op. cit.* (pedel).

6. *Tō*.

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ing [our fortune]; from the place of darkness it cometh forth as our property.

"And [as for] this one: may he enter into the service of the god,[6] in the casting to one side [of rubbish], or the task of laying fires. May he pour forth praises to our lord, the shadow and wind.

"May he remain up here in the light with whatever favors he hath come clothed in, with whatever hath been given him, with whatever he hath been adorned in the place of darkness [before all time]. Perchance, in truth, now and here our lord will offer [these] to him. Perchance all will be lost. Mayhap it is our fate and our lot that, perchance, only for a little time the sun may make him grow. Maybe he will arrive to join him. Mayhap he will move and enter into the arms of the sun.'

"And how may we now speak and hearten you? We may not say, 'In this wise will this be; this one will be thus; this one will do so; this one our lord will transform, and thus will he be; he will be someone; he will attain honor; he will walk the earth.'

"And mayhap it will not be our lot and fate that he may live wallowing in dust and filth and living in sin; possibly he may die stoned or cast into a pond; men may mock him for taking after the women of others. Or else he may always be in misery and pain.

"Let us raise and nurture the children; let the word and command to motherhood and fatherhood be given. Perchance in him we may enclose and set in place our hearts; and also you [may do so] whose jewel and precious feather he is.

"And now, may you bring about that, with prayers, weeping, and tears, you may not, being asleep, be neglectful. Call out now in your anguish to the savior and protector of all [that you may learn] what he requireth of us and how he speaketh."

tiquitquitivitze, ha njnan ioxianpa toxlatquj oalictiuh.

auh in y, manoço itlan onaquj yn vchpanoaztli in tlacuicuilizt̃li, in chico tlanoxc tlatequilizt̃li: auh in tletlalilizt̃li, manoço ixillan itoncatlan onmãmaiavi in totecujo, in ioxalli yn checatl,

ma vncan panj tlanezian oalmotlali in quenami ynemac, injc mãpantivitz, in quenamj omacoc, injc ochichioaloc in ioxjan aço nelle axcan vncan conmaniliz in totecujo, aço ixquitzin cõmopolhuiz, acaço tolhujl, acaço tomaceoal a cujx noço vel achitzin qujoallaliz in tonatiuh, cujx noço caxitiz in nepã Cujx noço vel contlaçaz, vel conaquiz in mavic in tonatiuh.

auh yn axcã quenami tiquitoznque, cujx tamechtoiollalilizque, a cujx toconitoznque iuhquj iez, y, iehoatl iez, y, iehoatl qujchioaz, y, iehoatl quicuepaz, y, in totecujo. iuhquj iez. y, hitlatiz, panvetziz, nemiz in tlaltícpac.

auh acaço tle tolhujl tomaceoal, aco teuhtli, tlaçolli, ic milacatzotinemiz in tlaltícpac, aço teco mjc, tecaxic maiaviz, at tecue, tevipil tepancanaz quimaviltiz, auh anoço icnoiotl teupouhqui, cococ qujztinemjz,

ma titlacazcaltia, ma titlacaoapaoa ma quiça in cententli, in cencamatl yn naniotl, in taiotl. Cujx ijtic toncalaquizque, toiollo tocontlalilizque: auh no yui in ticoznque, in tiquetzale.

auh in axca manoçoc ic xonmoietztie in tlatlauhtli, in choquiztli, in ixaiotl ma amonmotlacochcaviliti, ma oc xocõmotlaoculnonochilitinencã in tloque naoaque, quen techmonequililia, quen quimitalhuja.

6. Pehpenoaztli in tlacuicuilizt̃li. Cf. tlachpanoaltiti, tlacuicuiltiti, in Lib. VI, fo. 39? r, where this seems to mean the service of the god or of a noblewoman.

7. Meaning of this passage, as well as others equally figurative, is problematical.

[p. 52 is blank]

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874 **Fifth Chapter, which telleth of the customs which they practised and observed in order to live there, where they were reared and ripened [in] the young men's house.**

Injc. 5. capitulo: itechpa tlatoa intlamanitilis, yn ic vncan nenca, in quichioaia in quitequipanoaia yn vncã mumcaltitia mocapaoaia telpuchcali.

And when he entered the young men's house, then [the leaders] charged him with sweeping [of the house] and with the laying of fires. And then they had him begin the penances. When there was singing at night (which was called song with dance), there he consorted with the others, he danced with the others. With the others there was conversation; songs were composed.

Auh in iquac ocalac in telpuchcali, niman vel quitequitia in tlachpanalli, in tletlalilizt̃li. auh njman conpeoaltia in tlamaceoalizt̃li: yn iquac cujco iooaltica (in mjtoa: cuicanolo), vncan tehoan nemj, tehoan mjtotia, tehoan mjtoa cujcojanoja.

And when [he was] yet an untried youth,[1] then they took him into the forest. They had him bear upon his back what they called logs[2] of wood—perchance now only one, or, then, two. Thus they tested whether perhaps he might do well in war when, still an untried youth, they took him into battle. He only went to carry a shield upon his back.

auh in ie telpuchtontli, njman quivica in quauhtla, quimamaltia, in quilhuja mimiliuhquj quavitl, aço çan oc centetl, anoço niman vncan ontetl ic qujiciecoa, yn aço ie vel aciz iaoc, in ie vel telpuchticatontli, quivica in iaoc, çan oc chimalli in qujmamatiuh.

And when [he was] already a youth, if mature and prudent, if he was discreet in his talking, and especially if [he was] of good heart, then he was made a master of youths; he was named *tiachcauh*. And if he became valiant, if he reached manhood, then he was named ruler of youths (*telpochtlato*). He governed them all; he spoke for all the youths. If one [of them] sinned, this one judged him; he sentenced [the youths] and corrected them. He dealt justice.

auh in ie vel telpuchtli, intla mozcalia, intla mimati, in tlatolmelaoac. auh oc cenca icheoatl intla icnoio yiollo, njman tachcauhtlalilo, tocaiotilo, Tiachcauh, auh intla ovelmacic oquichtli, intla oc cenca mozcalia, niman tocaiotilo Telpuchtlato, qujncenpachoa, qujncẽtlatalhuja in izquichtin telpuchtin, in cc tlatlacoa, icheoatl quitlatzontequilia, q'ntlatzontequilia, qujntlatlalilia, quichioa Justicia:

874 701 And if he was brave, if he took four [captives], then he attained [the office of] commanding general,[3] general,[4] [or] chief.[5] And also [in those days] one rose to be called constable.[6] Today it is the same, and he is known as *alguacil* [or constable], he who

auh intla oquichti intla navi mani, vncan quiça in tlacatecatl, in tlacochcalcatl, in quauhtlato: auh no vncan quiça, in quilhuja achcauhtli, yn axcan ipan povi, ipan monaci in alguaçil, in topile, ca no intoto-

1. Corresponding Spanish text: "*a los quinze años.*"
2. *Mindhekqui quauitl*: literally, round wood.
3. Cf. Anderson and Dibble, *op. cit.*, Book II, p. 114, n. 13. The corresponding Spanish text has: "*regidor, y governador al pueblo.*" Seler, in *Einige Kapitel*, p. 343, translates *ilamatzin* as head of the dormitory, and in *Collected Works*, II, Pt. 3, pp. 85-86, describes him as an officer of justice, a manager, a military captain—offices given his title by the order which they resembled to the latter. He also says *ilamatzcal* is the same as *tecalli*. Durán calls him "*gefior, ó condestable, ó otro supremo dinado*" (*op. cit.*, p. 124). Simeón (*op. cit.*) defines it as "*Tiene cuenta en cualquier cosa que este fuera de su casa; es diputado para ir a la guerra; es diputado para ir a la guerra; es general que comunmente va con el fuego delante, apellidan algunos*" (Ind., Clav.)."
4. Cf. Anderson and Dibble, *loc. cit.* Seler, in *Einige Kapitel*, translates as head of the quarr house, and in *Collected Works*, *loc. cit.*, identifies him as the same as the *ilamatzin*. He adds that four chiefs held the highest rules, directed the four main divisions of the Mexican tribe, and conducted the king's special councils; these were the *cihuacoatl*, the *ilamatzin*, the *tlacochcalcatl*, and the *tlacatecatl*. Simeón (*op. cit.*) defines the *tlacochcalcatl* as "*Regidor, juez en cualquier ciudad,*" and also as "*gobernador, capitanejo.*"
5. Simeón (*op. cit.*): "*Un diligenciero cierto le cobran que envia fuera quando capitán ó la guerra se determinó por en fuera le chief de una gente* (Ind.)."
6. Corresponding Spanish text: "*uno ovuno agora alguazil, y tenia cura guarda, y prendia a los delinquentes, y los ponia en la carcel.*"

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beareth a staff. For also [in times past] they had staves; and formerly these [officers] seized one and thrust one in jail.

These were all the honors and preferments which the youths [could obtain].

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And in this way of life, few showed understanding and were persevering. Without number were those who were known as young [warriors]. Because in truth the life of the youth was not harsh. For when yet small boys they all slept together in that place which they called the young men's house, where they lived all together.

And he who was absent, who slept not in the young men's house, him they punished. And they ate in their homes. And they went about together where they had anything to do—perchance [preparing] mud[1] [for *adobes*, making] walls, cultivating the soil, [digging] canals; they did these going all together, or they divided up. And they went into the forest, and gathered and carried on their backs what they named torches for the song house.

And when only a little sun [was left in the afternoon], they quit whatever they did. Then they prepared and adorned themselves. First they bathed themselves; then they rubbed [black on] themselves, but not—they say—their faces. Then they put on their neck bands.

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The [valiant] men and chiefs put on neck bands of large sea shells, or of gold; they put on netted capes and leather corselets.[2] Then they painted their faces [with black stripes]. It was said, they applied black sweat to themselves. And they pasted on iron pyrites. As one's adornment, ear plugs were set in; turquoise ear plugs were worn. Heron feathers were applied; netted capes were worn. This netted cape [was made of] twisted *magwey* fiber, knotted like a net with small shells [attached]. The chiefs had golden shells in their netted capes. Of the net capes of the shorn ones, it was said, "They are provided with fruit." For this reason it was said, "They are provided with fruit"—[that] very large fiber balls hung from them by strings.

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When the sun had already set, then they laid a fire [at the place] called the song house. On the hearth the youths laid the fire. When it was already dark, then was begun the singing. Everyone danced

pil canca, yoan in ça ie ichoantin in ontrilpiaia, in quauhcalco entetlaliaia,

yzquich y, in jnpauetziliz, in inpauechiliz in telpupuchti.

auh injn nemilizdi amo çan quezquichtin in ipan nenca, in ipan mocaapaoaia, amo çã tlapoalti in motocaiotiaia telpupuchti, ipampa ca çan njmã amo tecoco in jnnemiliz in telpupuchti, ca in oc pipiltotonti, vncan cencochi in quilhuja telpuchcali vncan cemenoque.

auh in aqujn poliuja, in amo telpuchcalco cochi, quitlatzacujltiaia, yoan inchan ontlaqua. auh cemolohuhtiui in canpa tlein quichioa, in aço pololli, tepantli, cuemitl, apantli, quichioa, motquitiui, anoço monexeloa. auh quauhtla uj, concuj, conmama in quilhuia cuicatlauilli:

auh ĩ ça achi tonatiuh quicaoa in tlein quichioa, njman mocencaoa, muchichioa, achtopa mahaltia, njman mõça, amo no quilhuja in inxaiac nima mococuatia.

Yn oquichtin in tiacaoan, vevej chipoli in qujmocoacatia, anoço teucujtlacouatl, motlacuechmanilia, motlacoatimanilia, njman mjchio, mjtoaia motlilzotia hapetztli ic conpotonja, in jnechioal, monacochtia, moxixjuhnacochtia, mostatia, mochalcacatia, ynjn chalcaiatl tlamalintli in jcpatl, tlatlalpitl, iuhqujn matlatl cillo, in tlatoque teucujtlacillo in jnchalcaiauh, in quaquachicti inchalcaiauh mjtoa xoxocoio, ynjc mjtoa xoxocuio, veveypupul in itech quipipiloa icpatetl,

yn iõc ie onaqui tonatiuh njman tleteca in quilhuja cujcacalco, tlehquauco in tletlelalia telpupuchti, in ie tlaixmiqui, niman pecalo in cujco, muchi tlacatl

1. The word *pololli*, as used elsewhere in Sahagún, appears to mean to make *adobes*.
2. In *Manga Español* (p. 344, n. 1), Bolton offers a variant for *motlacuechmanilia* and *motlacoatimanilia*. Cuechtli and coatl, however, may be warriors' garments, or have unrelated.

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until the half division of the night passed, until after midnight.

And in these times they covered themselves with nothing else. All these danced, wrapped only in netted capes. They went about nearly naked.

When the singing ended, then all dispersed. Next day [was] the same, and the next day the same. They went together to their city quarters; they all went to sleep in their sleeping quarters, in this young men's house.

And the more valiant men, who already were wise in the ways of the flesh, always slept with their paramours.

mjotia, inpajchica yn oquiz iccalli zcliui, yn ocmquiz [535]
iccalnepantla.

auh njman nine tle quipanaloconia, in inpajch ic [592]
actotilo, çanyio in ocalolelo chalcaiuel, haçan nel
iuhqui petlaultiznecca,

yn oquiz cuicatl, njman cecenmanoa, mumtla yui,
mumtla yui, in centlatilacatli, mòxquitivi vmpa ôcochi
in jacochia, injn telpuchcali.

auh in ie vel oquichtin in ie quiximati tlalticpaiotl, [836]
vmpa cococochi in jamecaua.

[p. 56 is blank]

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Sixth Chapter, in which are related the punishments and penances with which they chastised any youth when he drank wine.

They who were reared in the young men's house took full charge of the sweeping. None then drank wine.

And when already [they were] men, when already they had matured, he who drank wine hid himself well. He concealed himself well, and did not then drink before others; quite secretly and not much did he drink.

And if any youth were seen to drink wine, if it were noted that he was found with wine, [that] perchance he lay fallen, or sang,[1] or [that] somewhere he was seen drunk with others, then because of this [the people] were gathered and rounded up.

And because of this, fear fell [upon all of them]. If he was only a commoner or someone of no importance, he was beaten before the others. He fell under wooden [staves]; he died under wooden [staves].[2] Or he was made to suffer the rope.

And if he was a nobleman's son, they strangled him secretly.

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And these youths had their paramours by twos or threes. Perchance one indeed was in her own house; perchance a number lived in various places. And when, they said, the estate of youth was ended, [the youth] paid something that he might leave the [other] youths. Large capes he left [for them]—perhaps ten or twenty, if he was rich.

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[582]

When the masters of the youths had consented,[3] when they had given the youths leave to go, then (it is said) one was of marriageable age. He took only one woman, whom he kept at his home.

And when a youth was mature, not merely of his own will did he depart the estate of youth. He grew old where the youths were. And if he willed, the chief gave him leave [to go].

And not very often from the youths' place [came], perchance, lords; only chiefs, commanding generals, and generals[4] were taken thence. Lords and mer-

Injc. 6. capitulo: vncan motenecoa in tetlatzacuiltiliztli, in tetlamaceoaltiliztli, ynjc qujntlatzacuiltitiaia, in iquac aca telpuchtli tlaoanaia.

Injc nezcaltiloia telpuchcali, cēca necujtlavilo, in nochpanoaztli, njman aiac quja in vetli.

auh in ie vel oquichti, ī ie chicaoaque, cenca vel motlatiaia in quja vetli, cenca motlatiaia, çan nj.nan amo teixpan in quja, vel ichtaca amo no quexq'ch in quja,

auh intla ittoia haca telpuchtli tlaoana, in itto in at vetlica namjco, anoço vetztoc anoço quica, anoço cana teoan tlaoantica itto, njman ica necentlalilo, ica nenechicolo:

auh ica mavistli vetzi, intla çan macoalli, anoço ça can aqujn, teixpan viviteco, quauhtica vetzi, quauhtica miquj, anoço mecatl quiiecultia.

auh intla tlaçopilli ichtaca qujmecanja:

auh inique y, telpupuchti ohome, ieey in jnmecaoan oncatca, aço ce vel ichā in ca, aço quezaquintin chaioatoque. auh in iquac quilhuja motelpuchtlali, tlaxtlaca inje qujntlalcavia in telpupuchti quachtli, quicaoa aço matlactli, aço cemjpilli in mocuiltonoa,

yn ozque in tachcaoan in oquimacauhque njmā (mitos) tlapaliuhcati, ça çe cihoatl conana in ichan quipia.

auh in moccalia telpuchtli, amo çan moiocoia, in quicaoa telpuchiotl, cenca ſcā veveti in telpuchpan; auh yiolloclama in tlatoanj, qujnaoatia,

auh amo cenca mjecpa in telpuchpan anoço in tecuti, çā tlatlacatecca, tlatlacochcalca, achcacauhti yn

1. Quizar probably ouine is meant. Siméon, in *Rémijo Languel*, p. 345, translates the Nahuatl as *ome yquizoc*—"was filled with fish."
2. Siméon, *op. cit.*, p. 345, s. 1, says of *quauhtica vetzi quauhtica miquj*: "*Paraître avec quauhtica vetzi, quauhtica miquj—Subsister, être conservé.*"
3. Gingerich comments in the *Real Palacio MS* suggests that this should read *oniquac*.
4. See Chapter V, nos. 3, 4.

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shals[5] did not attain [their station] there, because the manner of life of the youths was not very good. For they were given to women and were vicious; for they took up pleasantries, they used vain talk, they spoke grossly, loud, and coarsely.

vncan ano, amo tlacatecutli, amo tlacochtecutli vncã quiça, ipampa in amo cenca qualli yn jnnemiliz telpupuchti, ca ipampa cihoa nozzaia, avilnemini, ipampa in qujmotequjtia cacamanalli, ahauillatoa, totoquauhtlatoa, tlatlaquauhtlatoa, quaqtiauhtlatoa.

5. Of these Sahagún elsewhere says that they were *principales* over soldiers and captains. The *tlacatecutli* was a *pilli* (prince or nobleman); the *tlacochtecutli* was "*principal en las cosas de la guerra*," and Sahagún refers to them as *señores* (Robredo ed., II, pp. 117-18). Significantly of the *tlacatecutli* he says: "*Tiene autoridad para mandar a los ciudadanos . . . para reprender y castigar porque ya esta en la dignidad y estado, ya tiene el principal lugar, donde le pone nuestro señor; ya le llaman por estos nombres tlacatecatl tlacatecutli, por estos nombres le nombran todos los populares*" (*Ibid.*, p. 136). Of both officials, he writes: ". . . *el señor se tiene entendido del pueblo; estos dos oficios era pilli y otro era criado en las guerras. El uno de oficio se llamaba tlacatecatl, y el otro tlacochcalcatl. . . .*" Four parameters—*tlacatecatl, tlacochcalcatl, tlacatecutl*, and *tlacochcalcatl*—were chosen by the inspirados de nuestro señor dios, porque eran más hábiles para ello" (*Ibid.*, p. 138).

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Seventh Chapter, in which it is told how the chiefs and noblemen left their children there at the priests' house, and what manner of customs were observed at the place called the priests' house.

Chiefs, noblemen, and others besides who were well born, these same took their sons, and promised them, to the priests' house; and also any others [did so] who wished it.[1]

All became priests—the noblemen because the place of rearing in the priests' house, the school, the place of instruction, [was] a place of chastity, a place of reverence, of reflection, of prudence, of virtue, of righteousness. For then [there was] no filth nor vice, nothing blamable in the lives of the priests [and] in the training [given in] the priests' house.[2]

A chief, nobleman, lord, or anyone who was rich, when such vowed to bring his sons [to the priests' house], prepared drink and food. He summoned and assembled the priests, and invited the old priests, and gathered those who were well born.[3] The old men made an entreaty; the old ones besought the priests, and said to them:

"Our lords, priests, you have been pleased to bring yourselves here; you have taken your noble feet [through various places]. Perchance straw or grass you have somewhere touched with your feet; perchance in some place you may have injured or knocked something against your revered feet.

"Our lord hath placed you here. You must know and hear, verily, [that] now our lord, savior and protector of all, hath given one [who is as] a jewel, a quetzal feather.

"We have dreamed; we have quickly arisen. Now, what will the boy, [this] small child, be? Surely we shall not offer him a spindle and a batten. For he is your chattel, your charge. We now pray to the lord Tepiltzin, Quetzalcoatl,[4] to him who is feathered in

Injc chicuome capitvlo: vncan motenteoa, yn quenjn tlatoque, pipiltin qujmõcaoaia, inpilhoan yn vmpa calmeccac, yoan in quenamj tlamanitiliztli, ynjc tlamanja in vmpa motenteoa calmecac.

In tlatoque in pipilti, yoan in oc cequjntin vel nanti, vel tati, çan ien vmpa in qujmaquja in qujnnetoltia in jnpilhoan, yn calmeccac: yoan in oc cequjntin in aquin quinequi,

muchiotin tlamacazque muchioa in pipilti ypampa, in nezcaliloian calmecac, in tenonotzaloia, in teixcaltiloian, chipeoaca nemooaiã, necxiiciocoloia, nẽmachoia ixtlamachoia, qualtioaia, iectioaia: çan njmã hatzoio, hatcuhio, atle iniaioca in tlamacazque innemilitz, yn calmecac neoapeoaliztli,

Jn tlatoanj, pilli, tecutli, yn anoço aca mocuiltonoa in iõc quinetoltia in caquja jnpiltzin quicencaoa yn atl, in tlaqualli, qujnnotza quincentlalia in tlamacazque, yoan qujnnotza in quaquacujlti, yoã quincentlalia yn nanti, yn tati, in vevetque, tlatlatlauhtia in vevetlaca, qujntlatlauhtia in tlamacazque quimilhujã.

Totecujooane, tlamacazque, nican anoalmouicatiaque amocxitzin anquioalmanilique, aço tlacotl, çacatl cana oanquioalmocxinamiquilique, aço cana amocxitzin oanqujoalmocnelhuique, oanqujoalmotecujnilique;

ca njcan amechoalmotlalilia in totecujo, anqujmocuilia, anqujmocaqujltia, a ca nelle, axcan centetl coacatl quetzalli, oqujmomacavili in toteujo, in tloque naoaque

tiemiqui, ticochitlcoa, a ca nelle axcan tle oniez, in pilhõtli, in conetontli: cujx malacatl, tzotzopaztli, aticmacazque, ca amaxcatzin, ca amotlatequitzin, yn axcan ivicxinco tiquijtoa in tlacatl in topiltzin in Quetzalcoatl, in tlilpotõqui, calaquiz in calmecac, in

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1. Torquemada, *op. cit.*, p. 22, says they were taken by the unknown at the age of four. Clavigero, *op. cit.*, pp. 199, 200, says the age for them entering both the unknown and the telpochcalli was fifteen.

2. Training and standards of conduct were much more rigorous in the unknown than in the telpochcalli. Cf. Cruz, *op. cit.*, p. 54.

Cruz (*Ibid.*, pp. 57) points out that all learning was in priestly hands—science, star lore (magic, science, time-reckoning), the calendar (prediction of the future, astrology), mythology, history, hieroglyphic writing, law. These bodies of knowledge may indicate a curriculum for the calmecac. Priests also participated in the wars and were the formal educators.

3. To avoid, on our part, an observation seeming invalid he "those with feelers and goatees." Soler (*Riesige Kapitel*, p. 347), translates: "in ganze Vorderbärten sich befindenden Männer (und) Väter."

4. Quetzalcoatl was patron of the unknown and of the education of priests and noblemen (Cruz, *op. cit.*, p. 20).

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black, that he may enter the priests' house, the house of weeping, of tears, and of sadness, where grow and ripen the sons of our lords.

"And there prayers are raised to the savior and protector of all; there he poureth forth prayers to our lord; there he is importuned with weeping, tears, and sighs. There one is given [gifts], and is chosen for him [our lord]. For there we speak in his worthy house—there where [the shell trumpet] is blown, where the fire is bored, where the children of our lords are reared—where there is sweeping, the clearing of trash; where [sin] is put to one side. [This] disposition our lord will bring about.[5]

"In your noble laps, on your revered backs, in your valued protection we place the child. Grant him [your love], for we give you our child. Grant him your love; give him [your protection]. May he be planted here that he may be reared and wax strong; that he may do penances all night and all day, going about on elbow and on knee, calling and crying out to our lord, weeping, sad, and sighing.

"This is all which you have been caused to know and to hear, O priests."

Behold how the priests responded and replied:

"Here we have taken and received your valued spirit and words. Although we are unworthy, although we do not deserve it, although we do not merit it, your valued spirit and words have come forth [telling] how and why you are anguished over your jewel, your quetzal feather. But we only hear [on behalf of] our lord Topiltzin, Quetzalcoatl, of him who is feathered in black. What will he require of your jewel, your quetzal feather? What will he wish of you? What will become of your jewel and quetzal feather?

"Without doubt we would be foolish [to say] that thus this [is], that this one [is] thus. Let us all trust in our lord, savior and protector of all. What will he wish of us? Let us put our trust in him."

choquizcali, in jxaiocali, in tlaoculcalli, in vncan izcaltilo, oapaoalo in totecujooan in tepilhoã.

auh in vncan tlaitlanililo, in tloque naoaque, in vncan ixillã, itoncatlan mamaiaoca in ichoatzin totecujo, in vncan tlamatataquililo, in choq'xtica, in jxaiotica in elcicimiliztica: auh in vncan motetlamamaquilia, in vncan motepepenilia in ichoatzin, ca vmpa toconitoa in ichantzinco, in vncã pitzalo, mamalioa in izcaltilo ĩ totecujoca, in tepilhoan, in vncan ochpanoaztli, tlacuicuiliztli, chico tlanaoac, tlatequiliztli qujmochivililiz in totecujo:

amocuexantzinco, amoteputzinco, amomamalhoaztzinco, tocontlalia, manoço tlacaoa in amoiollotzin, ca tamechtoconemaquilia, ma tlacaoa yn amoiollotzin ma xiqualmanilican, ma quimontoca, ma quimonnelo, in izcaltilo, in oapaoalo, in tlamaceoa in cricol, cemilhujtl, in jmolicpitzin, in jntetepontzin ic tlaçatimj in qujmonochilia, in qujmotzatzililia in totecujo, in choca, in tlaocuia, in elcicivi;

ca ixquijch y, anquimocujlia, anquimocaquitia tlamacazquehe.

Jacatquj, injc tlananquiliaia, ynjc quicuepaia tlatolli in tlamacazque.

Ca njcan tonconocuj toconana in amihjiotzin, in amotlatolcti ma çã teboan tiottati, ma tictollhuilocati, ma tictomactocati, in njcan oalquiça in amihjiotzin, in amotlatoltzi injc ica, injc ipampa, anmonẽtlamachitia, in amoconquj, in amoquetzal, ca çan tictotlacaquililia in totecujo in topiltzin in Quetzalcoatl, in tlilpotonquj anca quen qujmonequililia, in amoconequj, in amoquetzal. auh anca quen amechmonequililia yn amehoantin, anca quenami iez, in cocatl, in quetzalli,

mach toconototeitalhuisque in ma inhqui, y, in ma ichoatl, y, ma tictocentemachilicã in totecujo, in tloque naoaque, quen techaxonequililia, ma oc titlacentemachica,

5. Mention of the promotion of the god and the priests, and of expected rewards, is probably a reference to the fact that from the coronation the priesthood and high military, administrative, and judiciary officials (*ibid.*, pp. 32 ff.). Durán (*op. cit.*, pp. 134-5) writes: "*La segunda manera de tlatamiztlaz los hombres era por la esperanza allegandose al esperimento de dando despues de hauer servido en los templos con gran exemplo y penitencia y recogimiento ya viejos ancianos los escogian a dignidades y cargos honrrosos en las republicas que ay en dha tierra entre ellos dandoles entre dandoles y tenyendo que hablando en cosa tocante y segun el respecto y reverencia se les hacia y ay en dha se les hace a cosas dandoles despues o mas quenos obispos o arcobispos et. pues esta dha se celebraua las cortes y se nombraua los governos y conquistas se juntauan a los cauildos y juntas. Los vegos dan el consejo y parecer dentro no sabemos hacer cosa cual el nuestro modo que los consejos que se acostumbrauan dentro quen dezemos de su real consejando sal a la nuestra nuestra cosa estos governos en aquellos dignidades despues de largos prouinciales y trauajos y hidos y servicios a los quales quando les dauan estas dignidades y remuneraci hagian muchas ceremonias ceremoniales segun largo cuento lamentables la cosa que siempre andauan enbuelttos de muerte que podrauan dalle el nombre de desesperacion pues esta republica ceremonias ordenauan grandes pestilencias y mortalidad de cauallerros hacienda gran fiesta y banquete y ay en dha se hase el uso antiguo la qual pueden afirmar cuento testigo de hista pues esta se hallado en esta de quatro grados dentro y pero que hay que saber y entender el fruto dentro quiero declarar los dandos quales eran ordenar a amar diuersidad entrelabrandy diuersidadentrelabrandy temperamental hablamentalmente elocutiua system."*

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Then they bore the child to the temple. The parents carried paper and incense. Chiefs or noblemen [took] breech clouts, capes, precious neck bands, quetzal feathers, and green stones, which they offered as gifts. The poor took only [their] paltry papers and incense, or sweet smelling herbs, which they used as their gifts.

When they had taken [the children] there, they then anointed them with black; they covered their faces well with a black paste. They then gave them neck bands of the roots of the birthwort.[6] A poor [child] they only provided a neck band of loose cotton. Then they cut his ears and cast the child's blood before the image of the devil. If he was yet a small child, then the parents took him [away]. If he was a chief's son, they left his neck band there at the temple; the priest took it away.

Then [the priests] taught him all the manner of living and rules by which they lived in the priests' house.

Niman quivica in piltontli in teupan, amatl, copalli in quiquj in pilhoaque, in tlatoque anoço pipilti, maxtlatl, tilmatli, cuecuel, quetzalli chalchivitl, in quivenchioaia. Yn jcnotlacatl çan amatzintli, copaltzintli, anoço yiauhtli in quiquj in jnven mochica,

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yn oconvicaque, njman cohça tiltica, vel quiztlilpopotza, njman tlacopatli quiconcatia, yn jcnoiiica çan ixquich potonquj quiconcatia, njmã quinacaztequi, contlatlaxilia in ixiptla Diablo in iezio piltõtli, intla oc piltontli oc quivica in pilhoaque, intla tlatoanj ipiltzin, iconquj vmpa ‹.›cacoaia in teupan, conana in tlamacazque,

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njman quimachtia yn ixquich nemiliztli, njc nemoa calmecac, in tlatecpantli.

6. Aristolochia [illegible] (Hernández, op. cit.).

[p. 62 is blank]

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Eighth Chapter, which telleth of the way of life which they kept in the priests' house, where lived or were reared the fire priests and [other] priests.

First: All the priests slept there in the priests' house.

Second: It was required that everyone should sweep when it was well before dawn.

Third: Those already grown, already [more] hardy, then went to seek *maguey* thorns. They said, they pruned the *maguey* thorns.

Fourth: When they were already novice priests of whatever kind, they went forth when it was still night, or when midnight had passed; they started to go to the forest in order to gather and carry upon their backs wood which they called loga. This they burned all night in the priests' house as the priests kept watch.[1] And if anywhere mud [for adobes], a wall, cultivation of the soil, or a canal were to be undertaken, all went forth just before dawn. Those who guarded [the house] were left [behind], as well as those who would go to serve the food. They went in a group. None failed. In good order they passed the whole day.

Fifth: A little before they ceased their work, they went to rig to the god's affairs, the duties in the priests' house, and the penances. When still a little sun [shone], or when it was already becoming dark, [this was the time which] was called the cutting of *maguey* spines. When it was quite dark, when it was already deep night, then the priests began what was called the placing of the *maguey* spines. One at a time they went forth. *First* [each] bathed himself. Then they took [their] shell trumpets, and incense ladles, sacks filled with incense, and they took up pine torches. Thereupon [each one] set forth to place the *maguey* thorns. They went naked. Those who would perform great penances[2] might go as far as two leagues to place the *maguey* spines—perchance

Inic chicuey capitulo: ytechpa tlatoa, in nemiliztli, in mopiaia Calmecac, yn vncan nenca manoço muzcaltiaia tlenamacac] yoan tlamacazque.

Inic centlamantli. yn vmpa calmecac muchinti vmpa cochi in tlamacazque.

Inic. ij. muchioa muchi tlacatl, tlachpana in vel oc iooa.

Inic. 3. in ie tlâca, in ie chicactotonti, njman vih in quitemozque in vitztli, in quitoa vitztlapanazque.

Inic. 4. in ie vel tlamacaztoton, in çan oço ie quenamique, oc iooan, anoço iooalnepantla oonquiz, in onpeoa quauhtla vih, in quzvitl concuj conmama, in quilhuja mimiliuhqui, in cricoal quitlatia calmecac ynic tlapia tlamacazque. auh intla cana pololli, tepantli, cuemitl, apantli, muchioaz, vel oc iooan in vilos, mocauhtivi in tlapizque: auh niman ie ieboantin in tetlamacativi, ololiuhtivi, aiac polivi, vellatecpanpa in qujtlaçaia cemilhujtl.

Inic. 5. çan cuel in quicaoa, in tlatequjpanoliztli quioalmati, yn jnteutequjuh in calmecac tequjtl, in tlamaceoaliztli; yn oc achi tonatiuh, anoço ie tlapoiaoztiuh mjtoa vitztequi, yn ovellaiooac, in ie tlaquauhioa; njmâ onpeoa, in tlamacazque in mjtoa, movitztlalizque, ça vel cecenme in vih, achtopa mahaltia, niman concuj in teccistli, yoã tlemaitl, toxitli, copalli ontentiuh, yoan concuj ocuti, njmâ ie ic vmpeoa in movitztlalitiuh, petlauhtiuh, in cenca vel motlamaoaltia aço ome leguas in ovih movitztlalia, aço quauhtla, aço ixtlaoacan, aço atlan yn tejccatoton, in anoço aquin quinequi, aço media legua, in iauh in onmo-

1. Torquemada (*op. cit.*, p. 227) writes: "*Assi Velaban, que velaban las vigilias de la noche, unos en los Templos, y otros en los encerradores de los Cielos y Cavernas. Estos velaban por sus quartos, y horas, acudiendo, acabado el tiempo de su vigilia, y velo. Unos velaban desde la quinta noche, hasta las diez, otros hasta medio noche; y terceros otros, estendian en la vela, otros, hasta las tres de la mañana; y à estos seguian otros hasta el Alva, los quales eran despertar à los Sacerdotes, y Ministros, los que velaban en los Templos, para que acudiesen à los Sacrificios, y horas nocturnas. Los de las encerradejas, à los de la Republica, para la misma, cumplieron estaban obligados. Tenian tambien cuidado unos Velan de soplar el Fuego de los braseros, para que siempre ardiese, y nunca se apagase. Y à esto Vela Romatlan Incapaltilli, que quiere decir Vela.*"

2. The context of this passage suggests that *mochimamaltin* might better read *mochimamaltin*. Otherwise the passage is corrupt and *mochimamaltin* might be rendered "[before whom] one was much frightened."

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into the forest, or on the desert, or into the water. A younger one, or whosoever wished, went perhaps half a league to place the spines. [The penitent] bore his shell trumpet and went blowing [it] where he placed the thorns. Wherever he came to be, he went blowing a trumpet.

vitztlalia, itecciz ietiuh, tlapitztiuh, in canj yn evitztlaliaia, yn oncito vmpa oallapitztiuh.

[873] Sixth: When the priests slept, no two lay [together]. All lay quite separate. None were covered together.

Jnjc. 6. ynjc cochia tlamacazque, aiac vme temj, çan muchintin, mixcavitoque, aiac monepan tlaquentia.

[252] Seventh: The food they prepared for themselves, together; for it was their own food which they ate. And if anyone returned with food from his house, he ate it not alone.

Jnjc. 7. çan mocenchioaia in tlaqualli, in quiquaia, ca oncatca in jnneuhia, in quiquaia. auh intla haca conmacaia ical itlaqual amo yioca conqua.

Eighth: At midnight, when, as was said, night divided in half, everyone arose and prayed. If anyone failed to do so because he slept, if he did not awake, then, for this, all gathered together and drew blood from his ears, or his breast, or his thighs, or the calves of his legs. Because of this, fear verily fell [upon the people].

Jnjc. 8. in iooalnepantla in iquac mjtoa iooalli xellivi, muchi tlacatl mecoaia tlatlatlauhtiaia, yn aquin tlacochcaoa, yn amo hiça njman ica necentlalilo, quiçoçoia ynacaztitech, yielpan, ymetzpan, itlanitzco vel ica mavizttli vetzi.

[273 836 688] Ninth: None then were proud; none then were unruly. All lived well ordered [lives]. If at times it appeared that one perhaps drank wine, or was given to women, or committed a great [fault], then they went to apprehend him. No mercy was shown. He was burned, or strangled, or cast into the fire alive or shot with arrows. And if he sinned only lightly, they drew blood from his ears, his flanks, or his thighs with maguey spines or with a [sharpened] bone.

Jnjc. 9. çã njmã aiac tlacuecuenoviaia, ça njman aiac mocuecuetzoaia, vellatecpanpa yn nemoaia, intla ça nen quenman necia aço vetli qui, aço cioanotza, in anoço itla vej quichioa, njman quitzacutivia, amo tlaoculiloia, tlecujlolo, anoço mecanilo, anoço tlecujlolo ioioltoc, anoço mimino, yn çan tepiton quitlacoa quiçoço yn inacazco, in jiomotla in imetzpa, vitztica, anoço omitica.

Tenth: The small boys were so raised that if they did nothing of great evil, they then drew blood from their ears, or switched them with nettles.

Jnjc. 10. in pipiltotonti ic oapaoallo, çan njman atle vel conitlacoa, njman quinçoço in inacazco, anoço quintzitzicaxvia.

Eleventh: At midnight the principal [priests] went down into the water and bathed there in the water.

Jnjc. ii. in iooalnepãtla apantemoia in ic tachcaoa, atlã ẽnaltiaia.

[785] Twelfth: When it was a time of fasting, everyone observed it. Verily, [only] at the moment when midday arrived did indeed all eat—even the small boys. And when it was the fast which they name Atamalqualo, then they ate but sparingly.[2a] Some ate [only] at midnight and yet again went to eat at midnight; some ate at noon, and yet again went to eat at noon. No *chili*, no salt did they eat; neither, that they might sleep, [did they] even [drink] water. They said that the fast was broken if they ate or drank even a little.

Jnjc. 12. yn iquac oncatca neçaoaliztli, vel muchintin quipiaia, vel iquac yn oacic nepantla tonatiuh tlaquaia vel muchintin in pipiltotonti. auh in iquac oncatca neçaoalitztli in quilhuja atamalqualo, njman amo tlapaloa, cequjntin iooalnepãtla in tlaquaia, oc no iooalnepãtla in tlaquatiuh cequjntin nepantla tonatiuh in tlaqua, oc no mjztla nepantla tonatiuh in tlaquatiuh, atle chilli atle istatl quiquaia, ano tle ic cochi in manel atl, quitoa moneçaoalhujltequi intla itlaton cõqua, conj.

Thirteenth: Very carefully were they taught good discourse. If one spoke not well, if one greeted others

Jnjc. 13. cenca vel nemachtiloia in qualli tlatolli,

2a. "Tlapaloa, cf. *ninjpa tl pan mati panqui, quitlà cuenca*" (Molina, *op. cit.*).

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ne. well, then they drew blood from him [with maguey spines].

Fourteenth: Carefully were they taught the songs which they called the gods' songs. They were inscribed in the books. And well were all taught the reckoning of the days, the book of dreams, and the book of years.

Fifteenth: A strict vow of the priests was [that of] chastity, of a pure life. In no wise were they to look upon a woman.[1] A strict vow of theirs was [a life of] moderation. None then told lies. The priests were very devout. They were very god-fearing.

Now enough of this. Here is told the way of life of the priests. Much else, which is left [unsaid] must [yet] be related. [This] will be told in another place.

in aquja amo vellatuz, in amo vel tetlapoloz njman quiçoçoia.

Jnjc. 14. vel nemachtiloia in cujcatl in quilhuja tzucuicatl, amoxxotoca. Yoan vel nemachtiloia in tonalpoalli in temjcamatl, yoan in xiuhamatl. [535]

Jnjc. 15. in tlamacazque vel innetol catca in nepializzli, in chipaoaca nemiliztli, in acan quittazque cihoatl, vel innetol catca in tlaixiciecoliztli, njmaz-aiac iztlacatia, vel tlatcumatinj, catca in tlamacazque, vel tcuimacaçini catca, [589]

çan cuel ixq'ch, y, nican onmitoa, in jnuemiliz catca tlamacazque, oc mjec in mocaoa in jmitoaia monoquj vccã mitoz.

1. Probably a life of celibacy is not to be understood. Cf. Charles E. Dibble, *Códice Xolotl* (Mexico: Universidades de Utah y de México, 1951) p. 75, Pl. V, and elsewhere for examples of unmarried priests.

[p. 66 is blank]